

*The early Conversion of Islanders, a wise
Expedient for propagating Christianity.*

A

S E R M O N

Preached before the

Incorporated SOCIETY

FOR THE

PROPAGATION of the GOSPEL
in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Parish Church of *St. Mary-le-Bow*;

On *Friday* the 19th of Feb. 17 ^{$\frac{13}{14}$} .

By GEORGE STANHOPE, D. D. Dean of *Canterbury*,
and Chaplain in Ordinary to Her MAJESTY.

L O N D O N :

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February 19. 1713.

*At the Anniversary Meeting of the
Society,*

A Greed that the Thanks of this
Society be given to the Reve-
rend the Dean of *Canterbury*, for
his Sermon preached this Day be-
fore the Society ; And that he be
desired to print the same.

W. Taylor, Secretary.





Isaiah lx. v. 9.

*Surely the Isles shall wait for me,
and the Ships of Tarshish first, to
bring thy Sons from far, their
Silver and their Gold with them,
unto the Name of the Lord thy
God, and to the Holy one of Isra-
el, because he hath glorified thee.*



Whatever Views this Prophecy might have, of any Events peculiar to the *Jewish* Nation; The glorious Increase, and future Fulness of the Christian Church, have generally been thought the main Intention of it. Hence the Spiritual *Jerusalem* is, Ver. 4, 5. by a beautiful Figure, called upon, to look out, and see her Children crowding to her, from every Quarter of the habitable World: And hence this Chapter makes a part of the Service for that solemn Festival, which thank- Epiph.
1 Les.
Morn. fully

fully commemorates the first Manifestation of our Blessed Lord to the *Gentiles*. That plentiful Accession is promised here, in Terms figurative and lofty; suited, as was necessary, to the Capacities of that Age and Nation; but by no means to be confined, within the literal and most obvious Sense of the Words.

ver. 6, 7.

The bringing in of *Midian* and *Sheba*, *Kedar* and *Nebaioth*, would give great Ideas of a Church, extended to the utmost Bounds of their Trade upon the Continent; And so would the *Islands* and *Ships* of *Tarshish*, to Men, whose Skill in Navigation ran so low; and whose boldest Voyages were little more, than so many Coastings from Port to Port. But We, on whom my Text hath already been accomplished; And who are now assembled, in a holy Hope of seeing its farther Completion, in the still dark and far more distant Corners of the Earth, are taught, by happy Experience, to enlarge its meaning. The Propagation of the Gospel throughout all the then known World; Nay, the setting up Christ's Kingdom in new, and (for many Centuries after this Prediction was uttered) yet undiscovered Worlds, is certainly the Mercy intended by the God, who inspired it. And to This Event, Great and Wonderful as it is,

is, We are not excluded from the Honour of contributing somewhat, by our pious and charitable Endeavours, however, in themselves, poor and disproportionate to so noble and god-like a Design.

God, who made the World, and is Lord of ^{Acts xvii. 24, 26, 27.} *Heaven and Earth, hath, (as St. Paul observed to the Athenians,) made of one Blood all Nations of Men, for to dwell on all the Face of the Earth; and hath determined the Times before appointed, and the Bounds of their Habitation; that they shou'd seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us.*

Now there is not perhaps any Instance more wonderful, in all the Works of that Providence, which disposes Events here below; than the Appointment of particular happy Seasons, and Methods, for manifesting his Truth to the ignorant part of Mankind. The Men of Leisure and Abilities for such an Undertaking, could not, I conceive, entertain Themselves, or the Publick, more delightfully, more profitably; than by just and careful Observations, upon the different Methods of conveying Religion to Mankind; the Degrees, by which it sprung up; and the most memorable Incidents, which have con-

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duced to its Growth and Flourishing, in the different Nations and Climates of the Now, or at any time heretofore, Christian World. At present I enter no farther into this Speculation, than only to put you in mind of One thing, which is abundantly notorious. I mean, that the mutual Intercourse, set on foot between Countries remote from each other, for the sake of Traffick and Temporal Convenience, hath all along been one great Instrument of imparting useful Knowledge, where it was wanted. This was the Case of Learning and Philosophy, among the Ancients: This the Case of Arts and Sciences in Every Age: This in part hath been, and will, we trust, be more and more the Case, of our most Holy Faith. And the Prophet here justifies us in that Trust, by laying so particular a Stress upon *The Isles waiting for Christ, and the Ships of Tarshish first bringing Sons from afar, to the Name of the Lord, and to that Church, which the Holy One of Israel hath glorified.*

By this time you perceive, not only the Occasion and Scope of the Text, but also the Use I intend to make of it. Which is, to serve the pious Purposes of this Assembly.

I. *First,*

I. *First*, By a few short Remarks upon the Words themselves: And then,

II. *Secondly*, By such an Application of These, as may be agreeable, both to the Duty I am now performing, and to the Character of that Body, who have called me to it.

I. I begin with some Remarks upon the Words themselves.

i. To the *first* of which the Situation of our own Country does, in especial manner, bespeak our Attention. For, from that Clause, *Surely the Isles shall wait for me*: I would beg you to observe with me, the great Wisdom and Goodness of God, in making such Countries as This, early Partakers of his blessed Gospel.

The Miracles, which confirm'd the Doctrine of our Lord, and the Prophecies which had, so many Ages before, not only foretold its Success in general, but pointed out the very Places, where it should remarkably succeed; were manifestly the Effects of an infinite Wisdom and Power, acting above, and beside, the established Order of Causes and Effects. But, altho' Many such extraordinary Operati-

ons were necessary ; yet we are not to imagine, that Every Step taken in this great Work, was miraculous, and out of the common way. At Other times God magnified himself, by rendring Nature serviceable to his Design ; by suiting the Distributions of this Knowledge, to the Circumstances and Dispositions of Men ; and by making Them the Objects of his Choice, who, humanly speaking, were in better Capacity, either to consider and receive it themselves ; or most proper, when received, for Communicating it to Others.

Now these Two Advantages seem to Me, very naturally to have accrued to the Christian Faith, by the early Conversion of Islanders. *First*, That it might reasonably expect as good Entertainment among Such ; And then, *Secondly*, That it was as likely to be spread abroad by Such, as by any sort of People whatsoever.

1. *First*, The Inhabitants of the Isles may, humanly speaking, be thought at least equally disposed to *receive* the Truths of the Gospel. Because the greater Convictions of Natural Religion any Men are under, the better Preparation they seem to be in, to hearken to God's Reveal'd Will, when it shall be discovered, and duly attested to them. 'Twas upon
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on this Foundation, that St. *Paul* began to build the Conversion of the Men of *Lystra* ; when putting them in remembrance of that regular and beneficial Providence, which gives *Rain from Heaven, and fruitful Seasons, so filling our Hearts with Food and Gladness.* This he calls *God's Witness of himself*, common to all Mankind ; And, as his Works of Mercy are more amply and evidently exhibited to Some Parts of the World, than to Others ; So the Arguments, drawn from the Creation and Government of the Universe, though they may not always in Fact attain to proportionably greater, yet do they seem, when urged upon Such, to promise more Efficacy, and greater Success.

Now, What can be more manifest, than that, besides those common to Mankind in general, there are some Wonders and Advantages of this kind, peculiar to Countries, of like Situation with our Own ? For Is it not so, to stand surrounded with a liquid Wall, partly in, and partly out of the Water, like so many distinct Worlds ? Is it not so, to be secured against Insults, and sudden Invasions from abroad ; and especially, from That, which one would apprehend to be the nearest and most formidable Enemy ? The Sea, which

girds us in, and roars around us, and swells above our Coast; as if collecting all its Forces, and saving us from other Devastations, only to pour in, and have the swallowing of us up it self? And, to render our preservation yet more strange, What is it, that repels the continual Efforts of this encroaching Neighbour? Not Rocks or Castles, not Mounds or Moles; These frequently prove Fortifications too feeble. No; 'tis something in appearance weaker, but in effect much more impregnable, to which our Safety is owing. Even a poor despised bed of Sand, which conquers by not resisting. Such are *the Bars and Doors*, set to guard our Dwelling; and so loudly does every Shore proclaim to us, that, which to *Job*, who dwelt upon the Continent, God spoke by himself; that it is He who does, He alone who can, say to the Sea; *Hitherto shalt thou come, but no farther; and here shall thy proud Waves be stayed.*

Job
xxxviii.
v. 1, 10,
11.

But to proceed. Those various *Works of the Lord*, and *his Wonders in the Deep*, familiar to such Nations; The perpetual but regular Revolutions of Tides, which have so long exercised the nicest and most sagacious Philosophers; The Uncertainties of Wind and Weather, which seem dispensed to such,
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in a much more arbitrary manner ; Those Riches and Treasures of God, of which the great and wide Sea, as well as the Earth, is full ; The Advantages of foreign Conversation and Improvements, to which the necessity of Trade whets the Ingenuity and Industry of such Countries ; And many such like Helps to Natural Religion, are awakening Demonstrations, that the *Lord is King* ; And that, *as the whole Earth, so the Multitude of the Isles* in particular manner, *may be sensible and glad thereof.*

Pfal.
xcvii.
v. 1.

If then, a deeper Insight into, and clearer Conviction of, Natural Religion be, in proportion a better Preparation to embrace Revealed Religion : And if the Beauties of a Creation and Providence Divine, be set before Islanders, in greater Variety, and a stronger Light, than before many other parts of Mankind : Then, though the Prophecy, as worded in my Text, that *the Isles shall wait for Christ*, should not directly intend thus much ; (which yet perhaps it may) you allow, I hope however, that the Reason of the thing will bear me out, in esteeming it One eminent Instance of the Divine Wisdom ; that God should so early discover himself to those Islands by his Word, to whom he had disco-

vered himself by his Works, so signally before.

2. But, Was it for Their Sakes only, that this Method hath been taken? No certainly. For I offer'd, as a *Second* Motive to it, that thus the Gospel might find a quicker Communication, and was more likely to be spread abroad by Such, than by any other sort of People whatsoever.

Of many good Effects, which would naturally follow, from the mutual Dependence, not only of private Persons, and Neighbourhoods of less extent, but even of whole Countries and Quarters of the World, upon each other, One ought to be the Enlargement of our Charity. Be the Strangers, with whom we correspond for supply of our own Necessities, of Birth and Climate never so remote; common Humanity obliges us to do good, where we receive Good; and some way to serve Them, of whom we take such care to serve our selves.

But will the furnishing Them with Necessaries in return, suffice for that purpose? Vending the Commodities of home-growth, easing our Land of unprofitable Plenty, and giving little in value to receive more; These are what no Heathen, no Publican will refuse.

fuse. If then we Import to Them, from whom we hope to Export, what thank have we? The Civilized and the Barbarian Trader are thus far upon an equal Foot: And the most griping Usurers, the most shameless Extortioners, will give to Usurers and Extortioners, in prospect of the like, or a growing Profit again.

Our Commerce therefore does not commence truly Christian, till it proceeds upon a Principle of Charity. Of Charity to All, but especially to the Spiritual, Wants of them, to whom we apply for the Increase of our Temporal Comforts. A Charity, that labours to enrich them with Wisdom, as much better and more useful, than that which it was formerly the greatest Glory of Navigation to transport; as our Improvements in Sailing have enabled us to carry it farther; Or rather, a Treasure of Wisdom, which admits of no Comparison. Oh! Were our Zeal for importing this, proportioned to the Richness and Usefulness of the Commodity; Were it agreeable to that Scheme, and to those Principles of doing Good, which the Gospel hath exalted to so high a Degree of Perfection; Did it bear any tolerable Resemblance to the Spirit, and the Practice, of the Primitive Christians:

stians: Our ignorant and barbarous Chapmen would quickly be convinced, that we seek not only Theirs, but Them. For thus they, who had given in their Names to Christ, distinguished themselves upon all Occasions, in former and better Days. Every Christian Traveller was in some Sense an Apostle or Evangelist. They let no Opportunity slip, that was put into their Hands; Nay, they sought many, with Peril of their Lives. If called by worldly Occasions, if cast on any Coast by Shipwrack, their first Care was, by their Instructions, by their Examples, by all manner of good Offices, to win the Natives to the Christian Faith. And, in regard the Islanders were, of all others, most intent upon maintaining a Correspondence of Traffick; and indeed were the Persons most capable of visiting the most distant parts of the World; it is plain, the early Conversion of the Isles to the Faith was a very wise Expedient, for readily conveying that *Pearl of great Price*, whithersoever these zealous Carriers should be called out, upon any of their worldly Occasions.

2. Another Observation I would make, from those Words in my Text, *They shall bring their Silver and their Gold with them, unto the Name of the Lord.* These are by
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Some Interpreters understood, as an Allusion to the immense Wealth, and other Materials of Value, imported for the Temple built by *Solomon*; and to imply, that what the Merchants then did for Profit, and in the way of Trade; the Christian Merchants should contribute, by voluntary Offerings, to the Support and Furtherance of the Gospel.

How amply this Prediction was made good all History declares. At first, by Men freely devoting their Substance to pious and charitable Uses; That eager Zeal, which *St. Paul* commends in the *Galatians*, as ready, *if it had* Gal. iv. 15. *been possible, even to pluck out their own Eyes, and give them to their Apostle:* That cheerful Entertainment, which to any, who had *forsaken* Mark. x. 30. *Houses or Lands, or Father or Friends, for their Master's sake, restored an hundred fold, according to his Promise, even in this Life.* Such was the Reception of Persons, sent by God to convert and instruct the Ignorant and Unbelieving; Such the generous Affection, and tender Concern, of Fellow-Sufferers in so good a Cause; who counted all this World's Wealth but *Dross and Dung*, in Comparison of that inestimable Treasure, the Knowledge of a Saviour, and the Hope of a blessed Immortality through Him.

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This unbounded Openness of Heart was indeed peculiar to a Time, when the Distresses of the Church wanted it; and when the Authority of Teachers, who brought the undoubted Credential of Miracles along with them, might seem very reasonably to command it. But, even after those pressing Occasions ceased, and these miraculous Evidences of a Divine Mission were withdrawn; good Christians did not think themselves discharged, not even from large and noble Proportions of Bounty. For, when the Gospel was publickly countenanced, and Persons of the highest Elevation esteemed it their Honour, to profess themselves Disciples of the meek and lowly *Jesus*; They judged, and very rightly, that the Poverty of the Church is no essential Character of her Purity: And, by the Decent and Liberal Provision, of Houses set apart for Publick Worship, and of an honourable Maintenance for the Waiters at God's Altar, did quickly shew, that the Want of These, among Christians, is always a Calamity, sometimes a Reproach; Much to be lamented, Never to be chosen.

Such were the Sentiments of those good Times, when no Satisfaction was thought equal to that, of promoting the Glory, and
exten-

extending the Borders of Christ's Kingdom. This they lookt upon as a Trust, left upon the Hands of all, whom God enables to become instrumental to so necessary and pious a Design. A Design, not to be carried on, in the ordinary Course of Things, without the Assistance of many zealous, and very munificent Benefactions. And therefore Plenty of These flowed in continually; Testimonies of unfeigned Love to their Master, and dear Redeemer; Tributes paid back to the Almighty Giver of their *Carnal* Things; Grateful Acknowledgments of his Mercy, in imparting to them his infinitely better, and *Spiritual* Things; And Pledges of their Trust, in that Righteousness of God, which never *forgets their* Hebr. vi. *Work and Labour of Love, which is shewed* 10. *toward His Name, by ministering to the Saints.*

II. And thus, I am led very naturally to the Second Part of my Discourse: Which, I told you, should be employed, in such an Application of the foregoing Particulars, as may answer the Duty I am now upon, and the Character of that Body, who have called me to it.

The very Being and Design of this Society
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tends to the more perfect Accomplishment of *Isaiab's* Prophecy in my Text; And the Part I would persuade my Hearers to bear in this Design, is That of converting our Traffick and Navigation, into Means of establishing the Christian Faith, among those yet barbarous People, with whom we deal abroad.

And, Ought I not to promise my self some Success in this Undertaking, from the Quality of the Persons, to whom I am now addressing? Were You, like those poor Ignorants, insensible of the Necessity of all Religion in general, or of the Excellency of the Christian Religion in particular; I might urge to you, the Value of Immortal Souls; the Wisdom of winning these to Virtue and Happiness; that the only Ordinary way of Doing this is, by bringing them to the Knowledge and Obedience of Christ and his Gospel: I might, in very moving Terms, represent the miserable Circumstances of many Millions of dark Wretches, on whom the Sun of Righteousness hath not yet shined; I ought to excite your Compassion, not to Them only, who sit in the Shadow of Death; but even to your Selves, at whose hands their Blood shall be requi-

required, in the Great Day of Account; so far as any uncharitable Neglect, or Hard-heartedness of Yours, shall be found accessary to their Destruction.

These, and several like Heads of Argument, might have been seasonable upon This Occasion; did I not find my self, upon a double Account, happily prevented in the Undertaking. First, by standing here, in the midst of a City, yielding perhaps to none, in Examples of useful and well-regulated Charity, both to the Bodies and the Souls of Men; and Then, by the Labours of better Hands, and those of superior Character too, who have pleaded this Cause of Christ, and his lost Sheep, before me. But since my Mite should be cast in also; suffer, I beseech you, the Word of Exhortation, while I remind you briefly, *First*, Of the Obligations, and, *Secondly*, Of the Encouragements you have, to turn your Thoughts and Contributions toward this good Work in particular. Under the Former of these Arguments, I will apply to you as English Christians, and English Traders: Under the Latter I shall shew, what happy Progress this pious Society hath already made; and what farther Successes may ve-

ry reasonably be expected. For, why should we not expect the Continuance of that Divine Blessing, which hath hitherto so remarkably prospered us? Why not expect the Addition of that Help, which the Inhabitants of this wealthy and populous Place, are so very capable of giving us?

1. I begin then with your Obligations to this Charity. *To whom Men have committed much from Him they will ask the more*, is one of our Lord's Proverbial Sayings, whose Equity speaks it self. And, when we see that Maxim illustrated, by the Parable of the Talents; the Inference is plainly This. That every Ability of doing Good must be strictly accounted for; and that They only have fairly discharged their Account, whose Improvements shall be found proportionate to the Prime Stock trusted in their hands. Now, of all our Talents, as none can be more precious; so none, I take it, will be more enquired into, than the Purity and free Exercise of the Christian Religion. This moves me to intreat, that you would seriously reflect, how deeply you are indebted to God as *English* Christians. * Our happy Island was, proba-

Luke xii.
48.

Matt. xxv.
14. to 30.

* See Ep. Stillingfleet's Origin. Britan. pag. 35. Edit. Lond. 1684.

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bly by the preaching of St. *Paul*, but undoubtedly in the time of the Apostles themselves, bless'd with the early Knowledge of the Gospel. To Us, belong the Honours of the † first Christian King; The first profession of the Truth countenanced and enjoined, by Laws and publick Authority; ‡ The Birth of the first Christian Emperor; To Us, the shining of this glorious Light, never totally extinguished among us. And, when eclipsed with those Corruptions and Superstitions, which God, in his Judgment, permitted to overspread the face of this *Western* World; We were again among the first, and far the best, Reformed; Purged from those Spots of Error, and rescued from that Yoke of *Romish* Tyranny, in which all Attempts to enslave us again have been defeated, by such distinguishing, and even wonderful, Providences; as cannot, without the basest Ingratitude, ever be forgotten.

But, Are such signal Favours remembred as they ought to be, unless our Gratitude express it self, in as uncommon Measures of Piety, and Charity, and Holy Labour, to plant

† Lucius. See Stillingfleet's Or. Brit. pag. 57.

‡ Constantine the Great.

this excellent Religion, where it is not yet; and to cherish and strengthen it, where it hath taken hitherto but weak and tender Root? Are we not excited to this, by that very Form, which directs us to pray, that *Our Father's Kingdom may come*? And, do we pray, like sincere Christians, if our own Endeavours be wanting to attain the Blessing we implore? Nay, are we not provoked to these Endeavours, by the Example of Others? I say, provoked to them. For, shall Hereticks and Infidels labour Conversions to Irreligion and Falshood at home, and shall we be under no Concern, to propagate Truth and Virtue abroad? Shall a misguided Zeal, or secular Interest, compass Sea and Land, to make Profelytes to Christ's usurping pretended Vicar; and shall not We, who have all the Advantages of truly Primitive Doctrine, lay the Good of Souls, and the Enlargement of our Lord's Territories to Heart? Surely we do not deserve so bright a Candlestick; unless it be our Care so to advance it, that not They only, who are already in the House, but Those also, whose Unhappiness it is to be still without Doors, may be invited in, and see, and love, and walk by, the saving Light of it.

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2. But this Obligation seems to be drawn yet closer, upon All, whose Fortunes are owing to any Commerce with those Ignorants and Unbelievers. For, may I not be allowed to turn *St. Paul's* Argument, and affirm upon ROM. xv. this Occasion, that to Them, whose Strength^{27.} and Toil is consumed in the Service of your *Carnal* Things, Some Debt is contracted, Some Title thereby convey'd, to the *Spiritual* Advantages, they might receive from You? This were to act like generous Traders indeed; To barter Gold for Brass, and Pearl for Trifles; in returning the noblest and most useful Treasure, for Riches, which they knew not either the Use, or the Value of; To This, if I am rightly inform'd, some of your Charters have obliged you; and common Humanity would oblige you to it however. Slaves, it is true, they are, and Negroes; wild and untaught, exposed to common Sale, and wrought like Beasts of Burden. Their Bodies therefore are taken Care of for their Master's Sake; and is it not fit, their Souls should be taken Care of, for their Own? Is it nothing to you, that they are created by the same God, formed of the same Flesh and Blood, descended from the same common Ancestor,

Ancestor, endued with the same Souls, the same Capacities of immortal Happiness? Nay, which should touch us more tenderly than all the rest, They also are redeemed by the same Precious Ransom. Birth and Fortune, Climate and Complexion, Barbarism and Servitude, are only Circumstantial Differences; such as ought not to be made too great Reckoning of, when the Essential parts continue the same. A good Man will find but too much Ground for Grief and Pity, but none at all for Neglect, Contempt, or inhuman Treatment, even in the meanest and most abject of his own *Species*. He will observe, with Holy Indignation, the wretched Degeneracy of Human Nature, when uncultivated and left to itself; and be very solicitous to restore it to its due Honour. He will lament the uncontrolled Usurpation and Tyranny of the Prince of Darkness; and be zealous in making Reprisals for that God, whose kinder Providence hath not left Him, in the same forlorn Condition. And this is the true Light to view these Creatures in; that They, by whom You subsist, may not be suffered to perish; nor Your Salvation hazarded, by obstructing or not promoting Theirs, for whom the Son of
God

God did not disdain to shed his Blood. Upon the whole therefore, you must pardon me, if I do not see, how Any, concerned in the Particular I am now upon, can be excused from bearing some part in the godly and glorious Design, for the more effectual Furtherance whereof we are here this Day assembled. And now, having said so much of the Obligations, I proceed, in the Last Place, to add somewhat concerning the Encouragements, which (praised be God) we all have, heartily to put our helping hand to it.

2. To propagate Christianity among the uncivilized *Indians*, hath been generally thought a good Work, rather fit to be commended and wished well to, than likely to be accomplished. Former Attempts of this kind have made so poor a Progress, as might dishearten any Principles, less vigorous and resolute, than a Faith, *which against Hope believeth in Hope*; and a *Charity*, which *hopeth all things, and endureth all things*. The Difficulties, retarding our Success, are incredibly many and great. Some scarce possible to have been foreseen; and Divers not to be removed, but by long time, much pains, and patient prudence. Notwithstanding all which, I think

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it may truly be affirmed, that the Blessing, God hath already given to our Endeavours, deserves to be most thankfully received, as a Pledge of future and far nobler Effects.

We do not indeed go about to amuse the World, with pompous Accounts of Miracles wrought, and Multitudes converted in an Instant: Much better had it been for all, who desire to advance *the Truth as it is in Jesus*, if the boasted Zeal of that Church, which vainly challenges this Glory, had kept it self within a narrower Compass. That unexampl'd Avarice and Cruelty, which profelyted Men with Rapine, and Violence, with Fire, and Sword, and Tortures worse than Death, have left such Horrors on the Minds of that suffering People; that, although no Deductions were made, (as large ones doubtless might be) from the Tale, given in by their fabulous Reporters; Nay, should we allow them in account, the very many, who, when their own Men again, have renounced and detested those Professions, which Fear or Suffering had before extorted: Yet even thus, 'tis highly probable, the Numbers these false Apostles have prejudiced against the Christian Name, would far exceed those, whom they have profelyted to a sincere Love of it. Besides

Besides these Aversions in the common People, the Heathen Powers have often been alarm'd, with a just Jealousy of that busy Spirit, peculiar to an Order of Intrigue, who value themselves as Principals, in these remote Conversions. Discoveries were quickly made, that, whatever became of that to *Jesus Christ*, Obedience to the See of *Rome* was very heartily intended. And much Countenance could not be expected from Governours, apprehensive, that their Subjects were to be instructed, in order to inflave them to a foreign Jurisdiction.

Add to all This The Creature and Image-Worship they were taught; The gaudy Rites and Poms, to which they were initiated; The Condescensions and Accommodations made to the Pagan Idolatry, so shamefully liberal; that it were much less to be wondred, if a Scheme of Religion found ready Entertainment, when thus prostituted to the Humours and Customs of a deluded People, thus modell'd upon the Plan of those very Sins and Corruptions, which it ought to have confuted, and utterly extirpated.

Mean while you plainly see, how every Circumstance adds to the Difficulty of Our

Undertaking. Ours, who, as *we have not so learned*, so neither must we so teach Christ : Ours, who dare not *handle the Word of God deceitfully* ; but must be content with the unwelcome Task, of shewing this People the danger of their Ignorance, and the Absurdity of those Errors, in which they have been Educated : Ours, lastly, who, though *we seek not Theirs but Them*, and have no other View, but the Salvation of Souls ; shall yet find all our Labours doubled, by contending with those Prepossessions and Aversions, which are chargeable upon Those very Persons, who pique themselves upon being the most powerful Labourers in our Lord's Vineyard, while they corrupt the Native Simplicity of his Gospel.

And yet, before even These things could be entred upon with Strangers, Nature, as well as Religion, obliged us to begin, with the necessary Care, due to our Own People. For, of our Own too, vast Numbers long had lived, as Sheep without a Shepherd. Large Tracts of Land, and many populous Places, were wholly destitute of Preachers, Sacraments, or any Publick Worship. Here therefore, in order to proceed regularly, our Society made
their

their first Efforts. Here Churches have been erected, Congregations formed, Ministers settled, great Quantities of useful Books distributed, Parochial Libraries fixed, Charity Schools maintained, Children, Servants, and Slaves catechized; and a new face of Religion introduced, all over our Plantations. Of these Successful Advances, a good part is owing to the pious Disposition of the People, Much to the Encouragement of their Governours, More to the laudable Industry, unwearied Zeal, and prudent Conduct, of able and faithful Missionaries; Most of all, to the liberal Contributions, the wise Counsels, the fatherly Care, of this venerable Corporation. It is not indeed in the Power of human Wisdom, to take greater Precautions than they have done, not to be deceived in the Characters of the Labourers, sent forth into this Harvest. And they feel the unspeakable Satisfaction of knowing, by happy Experience, that they have seldom (very seldom, in Comparison, and all Circumstances considered) mistaken their Men.

In promoting this Excellent Design, no Expence hath been spared; and Their Zeal hath provoked very Many, to assist them in these

these Difficulties. The Fruits of their Charity are already so visible, as to draw other Countries to an Imitation of it; And Persons, of eminent Figure abroad, have justly esteemed it an Honour, to become Members of this Body, and to bear a part in the glorious Undertaking.

Were these Examples followed so well as they might be at home, particularly in this Wealthy and Populous City; Were the Lives of our Brethren abroad so regular and sober, their Dealings so just and disinterested, their Treatment and Behaviour so courteous and humane, as by their Conversations to win the Hearts of those Infidels, whom their Ministers convince; What Consequences might we not rationally promise our Selves, from such Beginnings, and such Instruments? And why may we not promise our selves an Addition of Help at Home, when God hath given his People the long wanted Blessing of Peace? Why not a large Increase of Knowledge in the Natives of those very Countries; when the Improvement of a generous Benefactor's Charity, shall, as we hope it shortly will, bring to them the Advantages of a Learned Education; by settling a College
in

in one of these Plantations, which may nurse up, and send forth, Numbers of able and faithful Ministers to assist in this Blessed Work?

Why, *lastly*, may we not enjoy the Comfortable Presages, of a general Encouragement to Piety and Virtue, and an effectual Regulation of Manners and Discipline, when the truly primitive Form of Episcopal Authority shall be there established, upon the Plan of our own *English* Apostolick Church? A noble and most useful Design, fit to crown all the Rest; Which hath been long under the Consideration of this venerable Body, and is much at the Heart of that pious and bountiful Princess, who *above all Things seeks*, and delights in, *His Honour and Glory, whose Minister she is.*

This Account I thought seasonable to be laid before you, that no Suspicion of an impracticable Undertaking might cool any Man's Zeal for promoting it. Much might be added to the same good Purpose; but, having exceeded a great deal already, I choose rather to conclude with St. *Paul's* Benediction, upon a like Charitable Account:

Now

² Cor. ix.
10, 11.

Now He, that ministreth Seed to the Sower, both minister Bread for your Food, and multiply your Seed sown, and increase the Fruits of your Righteousness: Being enriched in every Thing to all Bountifulness, which causeth through us Thanksgiving unto God.

F I N I S.



A N
A B S T R A C T
O F T H E

Most material Proceedings and
Occurrences within the last Year's Endeavours of *THE SOCIETY for the Propagation of the Gospel in Foreign Parts*, from Friday the 20th of February 1712. to Friday the 19th of February 1713.

I. **T**HE Society have been long sensible, that *The Difficul-*
good Works of any kind will be attended *ties in this*
with many Difficulties and incidental Delays, that, *good Work.*
without great Patience and Reliance upon God,
would discourage well-inclined People in the Prosecution of them. And possibly of all other Works of Christian Charity, there is no one more subjected to Difficulties and unforeseen Obstructions, than this of *Propagating the Gospel in Foreign Parts*. The Remoteness of those Regions, the Uncertainty of Conveyance, the Difference of Reports, the Variety of Circumstances, the unavoidable Alterations of Time and Place, the changeable Affections of Men, the Force of Prejudice, the Strength of Interest, and other worldly Temptations, are but a Part of the many Letts and Impediments that must be expected in these our laudable Endeavours. And particularly *Especially*
within this last Year, we have laboured under some *within this*
peculiar Disadvantages, by our parting with one *last Year.*

E

Trea-

Treasurer; by the untimely Death of another; by the Loss of the Right Reverend the Lord Bishop of *London*; by the Absence of his worthily designed Successor; by the great Burden of Cares and Troubles in adjusting the Settlement of the noble Estate, bequeathed to us by our worthy Benefactor Colonel *Christopher Codrington*; and by some other Weight of Affairs that we hope, by Degrees, will grow lighter and easier to us.

*The Want of
Stock sufficient.*

II. At the End of the preceding Year, our Expences were found so far to have exceeded our Income, that it was necessary to Resolve, the 27th of *February 1712*. " That, upon the Consideration of
" the present want of Money in Hand, to answer
" the Demands on the Society, with respect to Mis-
" sionaries, and other Occasions, it would not be
" convenient to send any other Missionaries, increase
" any Salaries, or give any Gratuities, till the pre-
" sent Debts of the Society are discharged, and they
" have a sufficient Sum of Money in Stock to do so.

*The Supply
of Legacies,
Gifts, and o-
ther Bene-
factions.*

III. The Deficiency in our Stock of Charity was, by Degrees, and in good Part, relieved, by the Discharge of former Legacies, and by the accession of other Gifts and Benefactions. Mr. *Edward Clark* of *Clare-Hall, Cambridge*, upon Application made to him, about the Payment of a yearly Allowance, out of the Estate of the late Reverend and Pious Mr. *Barnabas Oley*, did very freely undertake to satisfy the Arrears, and to continue the yearly Payment of Five Pounds per Annum. At the same Meeting, the 6th of *March 1712*, Mr. *Hodges* acquainted the Society, that Mr. *Gibson*, a Scrivener in the City of *London*, had in his Hands a Benefaction of Five Pounds from Mrs. *Arthington*. On the 16th of *April 1713*, Mr. *Nelson* reported a Benefaction of Twenty Pounds from the Countess Dowager of *Berkley*, which he had paid
in

in to Mr. *Hoare*. On May 15. 1713. Mr. *Hoare* reported from the Lord Bishop of *St. Asaph*, a Benefaction of Nine Guineas from two maiden Gentlewomen, whose Names are unknown. At the same Time Mr. *Chamberlayne* was desired to renew his Application to the Executors of Sir *John Chardin's* Will, for the Legacy of One Thousand Pounds, bequeathed to this Society : And, upon such proper Application, a civil Promise was given, (and soon after performed) for the full Discharge of it, by *Charles Parry*, Esq; Executor to the said Sir *John Chardin*. On the 17th of July 1713, the Reverend Mr. *Lasingby* reported an additional Benefaction of Twenty Pounds, from the Countess Dowager of *Northampton* : As likewise the Gift of One Hundred Bibles in 8^o with the *Common-Prayer* prefixed, and one Hundred Books of the *Whole Duty of Man*, from a Person desiring to be unknown. Aug. 21. 1713. It was reported from a Committee, that the Lord Bishop of *Ely* had sent to them a Benefaction of Five Pounds from an unknown Person, who desired it might be laid out in *New Testaments*, or otherwise, as the Society should think fit. At the same Time, Sir *John Philips*, on behalf of Dr. *Mapletoft*, reported a Benefaction of Five Guineas from Mr. *King* of *Eltham*. On October 30. 1713. Mr. *Chamberlayne* brought to the Society a Legacy of Fifteen Pounds, left to them by the Reverend Monsieur *la Mothe*, a late worthy Member, paid by his Widow and Executrix. On December 4. 1713. the Reverend Dr. *John Mapletoft*, reported a Legacy of Fifty Pounds, bequeathed to the Society by his Kinsman Mr. *John Collet*, late of *Brownlow-Street* in *St. Giles* in the Fields; and that the Reverend Mr. *Hugh Mapletoft* of *Huntingdon*, Executor of the said Mr. *Collet*, was ready to pay the same to the Use of the Society. A Benefaction was reported by

Dr. *Lynford* of Forty Shillings, from the Reverend Dr. *Perkins*, Rector of *Stretham* near *Ely*. The Reverend Mr. *Shute* brought a Benefaction of Ten Pounds, from a Person desiring to be unknown: He afterwards likewise reported some other Benefactions; to wit, Four Guineas from Mr. *Doughty* of *Martlesham* in *Suffolk*; two Guineas from Mr. *Bokenham* of *Creeting* in *Suffolk*; Five Pounds from the Lady *James* of *Kirby-Street*, *Hatton-Garden*; and Two Guineas from a Person that desires to be unknown. And soon after the last Anniversary Meeting, there was a Present of Ten Guineas received by the Archdeacon of *Huntingdon*, from a worthy Clergyman within his District, who had been for several Years a continual Benefactor, but is importunate that his Name may be no longer mentioned. This last Gift seems to have been designed within the Compass of the last Year, though not received till after the Annual Account was given in. For all which Benefactions, the Thanks of the Society was from time to time duly returned.

*Books, and the
Beginning of
a Library.*

IV. Some other Presents have been made to the Use and Benefit of the Society, especially in Books, toward furnishing a convenient Library. For, on April 17. 1713. a Member * laid before the Society
 * Dr. *Ken-* a Catalogue of some Books, Papers, and Writings, relating
net, Dean of *Peterborough*. to the Country and Affairs of America, which he designed to give freely, to the perpetual Use and Service of the Corporation, as soon as a convenient Place should be provided for them: Of which Catalogue Two Hundred and Fifty Copies were ordered to be printed, for the Service, and at the Charge, of the Society; which have accordingly been printed for Mr. *John Churchill*, under this Title, BIBLIOTHECÆ AMERICANÆ PRIMORDIA. An Attempt towards laying the Foundation of an American
 Li-

Library, in several Books, Papers, and Writings, humbly given to The Society for Propagation of the Gospel in Foreign Parts. For the perpetual Use and Benefit of their Members, their Missionaries, Friends, Correspondents, and others concerned in the good Design of planting and promoting Christianity, within Her Majesties Colonies and Plantations in the West-Indies. By a Member of the said Society, 4°. 1713. The Impression had been publish'd before this Time, but that it waits for the Dispatch of *An Index of the Matters, Persons, and Places contained in the preceding Catalogue*. This honest Design has already brought in some worthy Persons to promote it. On April 17. 1713. General Nicholson delivered to the same Member the Sum of Five Guineas, towards the buying of some Books for the said intended Library, to be laid out and disposed of as that Member should think proper. And the Compiler of the said Catalogue received several Books of Travels, Navigation, &c. which are inserted, with the Names of the respective Donors of them. On September 15. 1713. Mr. Chamberlayne reported a Benefaction from Dr. Sloane, of his Book, entituled, *Catalogus Plantarum, quæ in Insulâ Jamaicâ sponte proveniunt vel vulgò coluntur, cum earundem Synonymis & locis Natalibus: Adjectis aliis quibusdam quæ in Insulis Maderæ, Barbados, Nevis, & Sti. Christophori nascuntur. Seu Prodromi Historiæ Naturalis Jamaicæ, Pars prima. Autore HANS SLOANE, M. D. Coll. Med. Lond. Nec non Soc. Reg. Lond. Socio. Londini 8°. 1696. And at another Time, from the same Author, another Volume, entituled, *A Voyage to the Islands Madera, Barbados, Nevis, St. Christopher's, and Jamaica, &c. By HANS SLOANE, M. D. London 4°. 1707. And on December 4. 1713. Monsieur L'enfant, Chaplain to the King of Prussia, with a kind Letter to the Society, presented them his Book, intituled, *Histoire de Concile de Con-*
stance,**

stance, 4°. And undoubtedly many liberal Additions of this kind will be made to our *Publick Library*, not only by the Members, but even by Strangers and Foreigners, as soon as, upon Publication of the Catalogue, they find what Books and Papers are wanting.

The Admis-
sion of New
Members.

V. To communicate and promote their good Designs, the *Society* have proceeded to augment the Number of their *Members*, by inviting and admitting such Persons as may be justly presumed to have the greatest Inclination and Ability toward good Works. *James Moody*, Esq; *Mr. William Hysham*; Colonel *Cleland*; *William Sharp*, Esq; late President of the Island of *Barbados*; Colonel *Robert Stuart*; *Mr. John Basket*, the Queen's Printer; *Dr. Thomas Gooch*, Rector of *St. Clements East-cheap, London*; The Reverend *Dr. Brailsford*, Dean of *Wells*; The Reverend *Dr. Philip Dwight*; The Reverend *Mr. Bridges*, Chaplain to the late Lord Bishop of *London*; *Dr. Joseph Wilcox*, late Chaplain to the *English Factory at Lisbon*; The Reverend *Mr. Leng*; *Abel Kettleby*, Esq; *Daniel King* of *Eltham*, Esq; The Reverend *Mr. Hayley*, Minister of the Chapel in *Great Queen-street*; *Dudley Woodbridge*, Esq; *Sir Edmund Andrews*; *Dr. Ralph Blomer*, Prebendary of *Canterbury*; *Mr. Auditor Harley*, &c. most of which have made their Contributions and Annual Subscriptions. Some eminent Foreigners have been admitted; as Monsieur the General *de Dorthé*; Monsieur *Schmitman*, Minister of the Reformed Parochial Church in *Berlin*; Monsieur *da Chenexix de Beville*; Monsieur *Bechier*; and *Dr. Conrad Mel*, Inspector over the Reformed Churches in the Principality of *Hersfeld* in *Hessia*. The voluntary Offer and Admission of new Members will best supply the sensible want of some deceased, and some withdrawn; and will more and more impart the Knowledge of this Christian Enterprise, and the concerted Measures taken in it.

VI.

VI. The Society have laboured to discharge themselves of some part of the Burden of their Cares and Troubles, by their farther Endeavours to obtain a *Settlement and Support of Bishops* on the Continent, and in the Isles of *America*; who might regularly oversee those Infant Churches, and prevent the Multitude of Complaints that might be better heard, and more effectually redress'd under their Inspection, than can possibly be by the Society at so great a Distance. *The Desires and Endeavours of settling Bishops.*

March 27. 1713. it was reported from a Committee, That they had prepared the Form of *A Representation to be laid before Her Majesty, for procuring Bishops and Bishopricks in America*; which was read, and, with some Amendments, agreed to, and order'd to be fairly copied, and delivered to his Grace the (then) Arch Bishop of York, who was desired to lay it before Her Majesty, after the Seal of the Society should be affixed to it. Wherein they most humbly shewed, "That as it had pleased the Divine Goodness to dispose Her Majesty's Royal Heart, for the
 " establishing of Bishops and Bishopricks within Her
 " Majesty's Plantations and Colonies, and other Her
 " Majesty's Dominions in *America*, in like Manner
 " as the *Church of England* is settled for Ecclesiastical
 " Government in *England* and *Ireland*, pursuant to
 " the Apostolical Form and Order in the Christian
 " Nations, where *Bishops* have been deemed the true
 " Successors of the Apostles, and as is most agreeable
 " to the Inclination of many of the present Inhabitants of those Places, whence there have been
 " made, for these Eleven Years past, earnest Applications for such Bishops to preside amongst them,
 " &c. The Society, in all Humility, beg Leave to lay
 " it before Her Majesty as their Opinion, after the
 " most mature Deliberation, that it is highly expedient, that *Four Bishops* be sent thither as soon as
 " con-

“ conveniently may be, to forward the great Work
 “ of converting Infidels to the saving Faith of our Blef-
 “ sed Redeemer, and for the better regulating such
 “ Christians in their Faith and Practice, as are al-
 “ ready converted thereunto, &c. And they hum-
 bly proposed some Ways and Means toward the
 better Support of such Bishops; particularly they
 represent, “ That if one Bishop for the Continent
 “ be fixt at *Burlington* in *New Jersey*, the Society
 “ will furnish him with a convenient House and
 “ Land for his Residence, which they purchased at
 “ a considerable Value there. And if another
 “ Bishop be appointed in *Barbadoes*, he shall have
 “ the Presidentship of *Colonel Codrington’s* College
 “ to be erected within that Island by the So-
 ciety therewith intrusted.” In the mean Time,
 our Correspondents abroad were continually expres-
 sing their Wishes and Desires for Bishops to be sent
 over to them: Particularly one of the *English* Go-
 vernours writes thus to our Secretary; *God inspire*
those whose Business it is to send us a Bishop; Never was
(any where) one more wanted.

*The sending
 of new Mis-
 sionaries.*

VII. Though the Society had put themselves un-
 der a prudential Restraint, from the sending any
 more *Missionaries*, till their Stock increasing should
 better enable them; yet they proceeded to enquire
 into the Qualifications of such as offered themselves,
 and, upon proper Satisfaction, accepted and retained
 some of them. On the 2d of *October*, 1713. the Re-
 verend Mr. *Guy* having his Character and Abilities,
 upon due Examination, allowed, was receiv’d as the
 Society’s Missionary to *St. Helen’s* in *South Carolina*,
 with the Salary of 50 *l. per Annum*, and the usual
 Allowance of Money and Books. *September 11. 1713.*
 Upon a Petition of the Inhabitants of *Radnor* in *Pen-*
sylvania, being *Welsh*, desiring that the Reverend
 Mr.

Mr. *Clubb* might be the Society's Missionary among them, he understanding *Welsh*, and being capable of Reading Prayers and Preaching to them in their native Language; he was adjudged to be well qualified for that Service, and was sent to the said Station at *Radnor*, with the yearly Allowance of 60 Pounds.

VIII. The Society have employed their Care and Stock, in giving due Encouragement to the building of *New Churches*, or in furnishing them with decent Utensils and Books, and in opening and supporting of *Schools*, and in sending over Catechisms, Bibles, Liturgies, and practical Tracts, to improve the Knowledge and Practice of Religion in those Parts. Upon reading a Letter from Mr. *Haliday*, dated the 17th of *March* 1712. giving an Account of a Design for building a Church at *Piscatoqua*, by Subscription of the People, and of the laying out a piece of Ground for that Purpose, and of Money in Hand sufficient to buy Bricks, &c. the Society were inclined to give all Encouragement proper, and within their Rules, to such good Designs, and particularly ordered a New Quarto Bible, a Folio Common-Prayer Book, with Articles and Canons, and Book of Homilies, to be sent over to Mr. *Haliday*, for the Use of his Church. A new Church has been built for the *Dutch* Colony under Her Majesty's Government at *New York*, by the favourable Concurrence of the Governour, and his Bounty, with the Contribution of other good People, as Mr. *Bondet*, Missionary at *New Rochel*, in the Province of *New York*, relates, in a Letter dated *Jan.* 20. 1712. Advice came from Mr. *Mackenzie*, Missionary at *Staten* Island in the said Province, dated *March* 18. 1712. "That having preach'd for Seven Years upon
" Sufferance in a *French* Church upon that Island,
" he had at last, by the charitable Contribution of
F " se-

“ several Gentlemen far and near, got a pretty hand-
“ some Church of their own to preach in, which
“ was finished and opened last Summer. And that
“ the People of his Congregation had purchased a
“ Piece of Ground for a Glebe, and were about
“ building a House upon it. So that he hoped in
“ Time there would be a more comfortable Settle-
“ ment for a Minister, than he had hitherto enjoy’d.
Great Numbers of the Printed Church-Catechisms
have been sent over to be spread in Families, and
put into the Hands of Children and Servants; as
particularly *June 3. 1713.* it was agreed, That 300
Copies of the Church Catechism should be sent to
Mr. *Neau*, Catechist in *New York*, to distribute as he
thought fit. The like Presents have been made to
several of our Schoolmasters, to enable them the
better to instruct and encourage their Scholars.
From those *Masters* on our Establishment we have
good Accounts yearly of their Methods and Succes-
ses. As particularly, Mr. *Brown* from *Richmond* in-
forms us, *April 10. 1713.* “ That he had continued
“ to keep School in the *South Precinct* of that Coun-
“ try; that he had taught this Year 35 Children to
“ read, write, and cypher; and the Catechism of
“ the Church, and Explanation thereof, to such as
“ were capable; that he had 24 of his Scholars pub-
“ lickly catechiz’d in the Church, who answered so
“ readily to all Questions, that it was admired by
“ all who heard them; that he taught them the
“ Use of the Common Prayer. So that the Children
“ could join with the Congregation in the Divine
“ Service, &c.” Which Account was certified by the
Minister, and Her Majesty’s Justices of the Peace
for that County.

IX. The instructing of the *Negro* and *Indian* ^{Instruction of}
 Slaves belonging to the Plantations and Families of ^{Indian and}
 any of Her Majesty's Subjects, and so to prepare ^{Negro Slaves.}
 them for Conversion, Baptism, and Communion, was
 a Charge given to every Missionary, to a particular
 Catechist for Slaves, and to all Schoolmasters, ac-
 cording to their Opportunity and Power. And the
 Society have the Comfort to hear of Annual Success
 and Progress in it. A Letter from Mr. *Neau* assured
 us, " That he had continued as usual to instruct
 " those Negroes that would come to him; their
 " Number did not lessen, nor indeed hardly in-
 " crease, partly through the bad disposition of the
 " Slaves, and partly the cold Inclinations of their
 " Masters, that on *Feb. 28. 1712.* he had made a Re-
 " presentation to the Reverend the Clergy assembled
 " in *New York*, expressing the Oppositions he met with
 " in exercising his Office of Catechist, from the Ge-
 " nerality of the Inhabitants, who were strangely
 " prejudiced with a *horrid Notion*, as if the Christian
 " Knowledge would be a mean to make their Slaves
 " more cunning, and apter to Wickedness than they
 " are; He begs the Clergy to convince the People
 " of the Falseness and Profaneness of that Conceit:
 " He commends the Piety of those who gave him
 " Countenance and Protection in his hard Labours;
 " His Excellency, (says he) our pious and worthy
 " Governour, has shewed his great Zeal towards it,
 " not only by inserting a Paragraph in his Procla-
 " mation concerning it, but also in visiting with his
 " Lady the Catechizing School; and they were fa-
 " tisfied in the *Negroes* answering the Catechism,
 " Praying; and singing Psalms; and that thereupon
 " they ordered all their Slaves to come to the said
 " School, &c." The Reverend Mr. *Haliday*, from
P. Amboy, March 17. 1712. justly commends Mr. *Gordon*,

for a Gentleman of Charity and serious Goodness, who is a constant Communicant at *Amboy*, and attends the Monthly Lecture at *Cheesquakes*, and presents his Children and Slaves to be examined in the Church Catechism; and that his Example has had a good Effect on the Country People about him. The Reverend Mr. *Ramsford*, in a Letter to the Secretary, dated *Chowan, North Carolina, Feb. 17. 1712.* relates, " That in their miserable State of a cruel War with
 " the *Indians*, and having been himself taken by the
 " Savages, and suffered other Indisposition, he had
 " been able only to catechize and baptize Six *Negroes*. The Reverend Dr. *Le Jean*, by Letter dated *South Carolina, Parish of St. James, near Goos creek, Feb. 23. 1712.* expressed the Comfort he had to see his small Endeavours not altogether fruitless; " For besides
 " the three Adults that received lately the holy Baptism, as he had mentioned in his last, he baptiz'd
 " a Fortnight ago a *Negro Woman*, being presented
 " by Her own Mistress; and, God willing, two other
 " *Negro Women* would be baptized at *Easter*, with
 " Consent of their Masters, &c." The Reverend Mr. *Taylor* from *St. Andrew's Parish in South Carolina, July 28. 1713.* writes thus: " As I am a Minister of
 " Christ, and of the Church of *England*, and a Missionary of the most Christian Society in the whole
 " World, I think it my indispensable and special Duty to do all that in me lies, to promote the Conversion and Salvation of the poor Heathens here,
 " and more especially of the *Negro and Indian Slaves*
 " in my own Parish. If the Masters would heartily
 " concur with the Ministers, we should have better
 " Hopes. I cannot but honour *Madam Haigne*, who
 " is lately come to this Plantation; this Gentlewoman, and one *Madam Edwards*, who came with
 " her, have taken extraordinary Pains to instruct a
 " con-

“ considerable Number of *Negroes*, loose and wicked,
 “ in the Principles of the Christian Religion, and to
 “ reclaim and reform them: And the wonderful
 “ Success they have met with, in about half a Year’s
 “ Time, encouraged me to go and examine those
 “ *Negroes*, about their Knowledge in Religion. A-
 “ mong other things I asked them, *Who Christ was?*
 “ They readily answered, *He is the Son of God, and*
 “ *Saviour of the World*; and told me, they embraced
 “ him as such with all their Hearts. I desired them
 “ to rehearse the Apostles Creed, and the Ten
 “ Commandments, and the Lord’s Prayer, which
 “ they did very distinctly and perfectly. Fourteen of
 “ them gave me so great Satisfaction, and were so
 “ very desirous to be baptized, that I thought it my
 “ Duty to do it on the last Lord’s Day. And I
 “ doubt not but these Gentlemen will prepare the
 “ rest of them for Baptism in a little Time. And I
 “ hope the good Example of these two Gentlemen
 “ will provoke at least some Masters and Mistresses
 “ to take the same Care and Pains with their poor
 “ Slaves.” There be other Accounts of the like
 good Endeavours to bring over the poor ignorant
Negroes to a Christian Faith and Practice. None of
 the adult Slaves are admitted to Baptism, without
 being able to give a Reason of their Desire to be
 baptized. We leave it to the *Roman* Priests to boast
 of the Multitude of their Converts, by baptizing all
 they can lay Hands upon. One of our own Missio-
 naries among the *Indian* Nations has lately told us,
 “ Most of the adult *Indians* are already baptized,
 “ some by Priests from *Canada*, others by *Dutch* Mi-
 “ nisters; but those baptized by the *Papish* Priests, I
 “ am afraid, are but little the better for it. For as
 “ the Interpreter has told me, who lived several
 “ Years among the *Indians*, among whom some of
 “ those

“ those Priests were, that they would baptize any
 “ that offered themselves, whether qualified or no,
 “ and took no manner of Care to instruct them, be-
 “ fore or after; and some they brought to Baptism
 “ by Threatnings, and others they allured by Pre-
 “ sents.

*Conversion of
 the Heathens.*

X. The Society have continued their good Will to the bordering *Indian Nations*, and are ready to do all that is possible toward the civilizing and converting of them. Mr. *Johnston* brought home with him from *South Carolina*, a young *Tamousee* Prince, whom the Society cloath'd and sent to School, in order to be instructed in Literature and Religion, and dispos'd to a Love of the *English Nation*, that when well qualified in Knowledge and Manners, he might be remitted into his own Country, to help support the *British* Interest, and promote the Christian Religion. The settling a Missionary among the *Mohawks*, in a Fort and Chappel erected by Her Majesty's Piety and Bounty, was now brought to good Effect; of which an Account was given by the Reverend Mr. *Barclay*, in a Letter dated *Albany*, Dec. 17. 1712. “ In my last I sent enclosed the Morning and “ Evening Prayer and Litany, done into the Lan- “ guage of the Five Nations of the *Indians*, border- “ ing on the Province of *New York*. In *August* last “ the Fort and Chappel in the *Mohawks* Country “ being finish'd, the Governour planted a Garrison “ there. In the Beginning of *October* I went up to “ the *Mohawks* Country, and was kindly received by “ their *Sachems*. The *Sunday* after, being *October* 5. I “ preached in the Chappel on *St. Matth. xxi. 13*. It “ being the Desire of their *Sachems* that I should “ preach against the Profanation of their Chappel, “ some being so impious as to make a Slaughter- “ House of it. I had above 60 Profelyte *Indians* “ hear-

' hearing me, and I christened Two of their Chil-
 " dren. I took Occasion then to tell the *Indians*,
 " that as Her Majesty, our most Pious Queen, had
 " been pleas'd, of Her Bounty, to build a Church a-
 " mong them, so they might expect a Minister very
 " soon to reside with them; they returned their
 " Thanks to the Great Queen, and to the Arch-
 " bishop, and to the Society. About the middle of
 " *October*, the Reverend Mr. *Andrews*, Missionary, ar-
 " rived at *New York*, and on the 13th of *November* at
 " *Albany*, where he was welcomed by Five of their
 " principal *Sachems*, several of their chief *Squas* and
 " young Men being present, they accompanied the
 " Missionary to my House, and bid him welcome a
 " second Time, thanking God, who had carried him
 " through the Dangers of the Sea, and brought him
 " safe over to them. On the 15th of *November*, the
 " Commissioners for *Indian* Affairs being met, and
 " the Five *Sachems* with them, after the reading of the
 " Archbishop's Letter to the *Indians*, and a short
 " Speech made by Mr. *Andrews* to the *Sachems*, de-
 " claring the Design and End of his Mission: The
 " *Sachems* received him as their Minister with all
 " possible Satisfaction, and promis'd him all civil
 " and kind Usage. After this *Henrick*, in the Name
 " of the other *Sachems*, made a Speech to this Purpose,
 " as near as I can remember. He exprest, in the
 " first place, their highest Gratitude to Almighty
 " God, who had inclined the Good and Great
 " *QUEEN* to grant their Request, and to send
 " them one to lead them in the Way to Heaven,
 " they being in the dark, full of dismal Fears and
 " Perplexities, not knowing what shall become of
 " them after this Life. Next, he returned their most
 " humble Thanks to the most Religious *QUEEN*
 " *ANNE*, to their ghostly Father, His Grace the
 " Arch-

“ Archbishop, and the rest of the Spiritual *Sachems*
“ of that godly Body, (as they were pleas'd to call
“ the Society, who had been pleased to send them a
“ Father.) Then they returned Thanks to their
“ Brother, the pious and just Governour, who had
“ promoted so good a Work; and to the valiant and
“ brave *Anadagareux*, (Colonel *Nicholson*) to whose
“ Assistance they were so much obliged; and to all
“ who had been assisting in carrying on so good a
“ Work. And last of all, to the Missionary him-
“ self, who had travelled so far for their Good,
“ &c”. The further Reception of Mr. *Andrews*, and
the Beginning of his Christian Offices among them, is
best known from his own Letter, dated at the
Queen's Fort near the *Mohawks* Castle, *March* 9.
1712-13. wherein he informs the Society, “ That
“ he had sent inclosed the Copies of Two of the
“ *Sachems* Speeches, of his own Answers, and of the
“ Governour's Letter to them; That at his first
“ coming to the *Queen's Fort*, Nov. 22. he was pre-
“ sently visited by a great many *Indian* Men, Wo-
“ men, and Children, saluting him with abundance
“ of Joy and Welcome to their Country; yet some
“ seemed to be jealous and dissatisfied, among whom
“ was one of the *Sachems*, (for which the rest had
“ since turned him out of his Honour) upon a Pre-
“ judice artfully suggested to them by some of the
“ *European* Traders, that a Minister would be bur-
“ densome to them, and claim a Tenth of every
“ thing they had; that he had several times declared
“ to them, the Unreasonableness of this Prejudice;
“ that he desired nothing they had, but his only
“ Design was, to instruct them for the Welfare of
“ their Souls; that he needed no Subsistence from
“ them, having a sufficient Allowance from the
“ Society in *England*; that at last they seemed very
“ well

“ well satisfied, and ever since had been very quiet;
 “ that he found many of them very well disposed
 “ to receive those Christian Truths which he deli-
 “ vered to them, as appeared by their Diligence in
 “ coming to the Chappel to be instructed, and their
 “ seeming good Devotion when there, where he
 “ had commonly 60 or 70 at a Time. He read
 “ Prayers and instructed them every *Wednesday* and
 “ *Lord's Day*. He took the Catechetical Way, and
 “ had gone through (briefly) the chief Fundamentals
 “ of Religion. He had baptiz'd several of their
 “ Children, and one young Man. He had propos'd
 “ to them the teaching their Children to read and
 “ write, which they very well approved of. He
 “ had found their Language very difficult to be
 “ learned, but had retained an Interpreter, and had
 “ sent over the Lord's Prayer and Creed in that
 “ *Indian Tongue, &c.* The same worthy and faithful
 Missionary sent us a second Account of his Progress
 in propagating the Gospel, by a Letter dated from
 the same *Queen's Fort* among the *Mohawks*, Sep. 7. 1713.
 “ That they had begun to teach the *Indian* Children,
 “ and to encourage him in it; the *Indians* had built
 “ a School House 30 Foot long, and about 12 broad,
 “ and were very forward to send their Children;
 “ upwards of 40 were already come, Boys and Girls,
 “ and many more were expected. The Interpreter's
 “ Assistant was hitherto the Schoolmaster, who must
 “ be better supported by the Society. The Children
 “ were very apt to learn most of them; but would
 “ take their Learning much better, if there were
 “ Printed Books in their own Language; for their
 “ Parents were not willing their Children should
 “ learn any other; for that it had been observed in
 “ the Country, that those who understood *English* or
 “ *Dutch*, were generally the worst People, because it
 G “ gave

“ gave them an Opportunity of conversing the more
 “ with those Traders, and so to learn their Vices. He
 “ had sent over a Manuscript of the Church Cate-
 “ chism, Morning and Evening Prayers, the Litany,
 “ several Psalms and Chapters of the old and new
 “ Testament, some other Prayers and Graces before
 “ and after Meat, and some singing Psalms, wherein
 “ the *Indians* much delighted, and a Copy for some
 “ Hornbooks, to be printed, all in double Columns,
 “ *Indian and English*, either at *New York* or in *London*,
 “ as the Society should think fit. Some of the *In-*
 “ *dians*, in the distant Towns, talk of sending their
 “ Children thither to School. He had sent an in-
 “ closed List of the Baptized this last half Year, and
 “ the Number of the Communicants at the *Queen’s*
 “ *Fort, &c*”. The Society entertain Hopes, that a-
 nother Fort and Chappel among the *Onondagoes*, ano-
 ther of the Five Nations, will be soon establish’d for
 the Seat of another Missionary, who shall join in
 Labours to spread the glad Tidings of the Gospel,
 and to help *add unto the Church daily such as shall be*
saved.

Charity and
 Practical
 Christianity
 among all
 People.

XI. We have earnestly advised the Clergy to
 promote Charity, Piety, and Practical Christianity
 among their People; to which Purpose they are
 glad to hear of any *Proclamations*, and other Orders
 of the Civil Governours, against *Profaneness and Immo-*
rality. And they have made it a Standing Order of the
 Society, “ That whereas it is an Instruction for the
 “ Clergy, employed by *The Society for the Propagation*
 “ *of the Gospel in Foreign Parts*, that they send every
 “ Six Months an Account of the State of their re-
 “ spective Parishes; according to a Scheme annex;
 the following Particular be added to that Scheme;
 namely, *That they give an Account of the Number of*
Converts from a profane, disorderly, and unchristian Course,

to

to a Life of Christian Purity, Meekness, and Charity. To answer those Ends the better, the Society avoid the sending over any needless controversial Writings, especially upon the Subject of any new Disputes, and supply the People rather with plain, practical, and devotional Tracts, to instruct them and incite them how to lead a righteous, sober, and a godly Life. And that all our Missionaries, sent among the Gentiles, may answer the End of the first Evangelical Mission, to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God; and shew first unto our own People, and then to the Gentiles, that they should repent and turn to God, and do Works meet for Repentance.

XII. In all their good Endeavours, the Society have had the Honour and Favour of Her Majesty's Countenance and Assistance, given to them upon all proper Applications made to Her Royal Goodness. As particularly, *December 4. 1713.* "The Right Honourable the Earl of Clarendon reported, That he had attended Her Majesty with the humble Request of the Society, in relation to their being permitted to certify, on Behalf of their Missionaries to the Plantations in *America*, for Her Majesty's Bounty, during the Absence of the Lord Bishop of *London*: And that Her Majesty was graciously pleased to answer, That when the Service of the Society required, She would give Directions therein as they desired." For which, and the like gracious Condescensions and Favours, the Society have Reason to depend on the Piety and Bounty of the GOOD QUEEN, to protect their Body, and promote their pious Designs, and encourage them in their Duty of fervent Prayers for Her happy Life and long Reign.

*The Queen's
Bounty and
Goodness.*

XIII. The Society, in Prosecution of the Trust reposed in them by General *Christopher Codrington* deceas'd, who bequeath'd to them his Two Plantations in *Barbadoes* for pious Uses, of which Notice hath been heretofore published, have resolved forthwith to begin the Building a College in *Barbadoes*, pursuant to the Directions and for the Purposes mentioned in the last Will of the General. There is a Model of the said College now preparing, by the kind Assistance and Direction of that worthy Gentleman, Colonel *Christian Lilly*, one of Her Majesty's Engineers, who formerly made a Present to the Society of a large Plan of their Estates in *Barbadoes*, which Model, when perfected, will be sent over to *Barbadoes*: A Plan of the said College, with three several Uprights of the same, are now printed, and hereto annex'd, for publick View and Satisfaction. The Society have also directed some Materials, as Brick, Iron, &c. and are about to contract with proper Workmen and Artificers to be sent over from hence for that Purpose. And because this Work will be of great Charge and Expence, but believing several Persons in *Barbadoes*, and the *Leeward Islands*, will be well disposed and inclined to contribute towards this good Design, they have Authorized several Gentlemen there to receive Benefactions, and Commissioned some of them to superintend the said Building. The Society have likewise made several other Orders concerning that and other their Affairs in *Barbadoes*, which they have committed to the Care of the Honourable *Dudley Woodbridge*, Esq; one of their faithful Agents there, who lately came from thence, but is speedily returning. It may be convenient, for the Satisfaction not only of Gentlemen here, but also of those in *Barbadoes*, to set down what the Society have received and paid, on Account of their said Estates; which is thus:

Re-

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d.

10 01

19 06½

10 06½

Report of
Auditors.

12 01

11 00

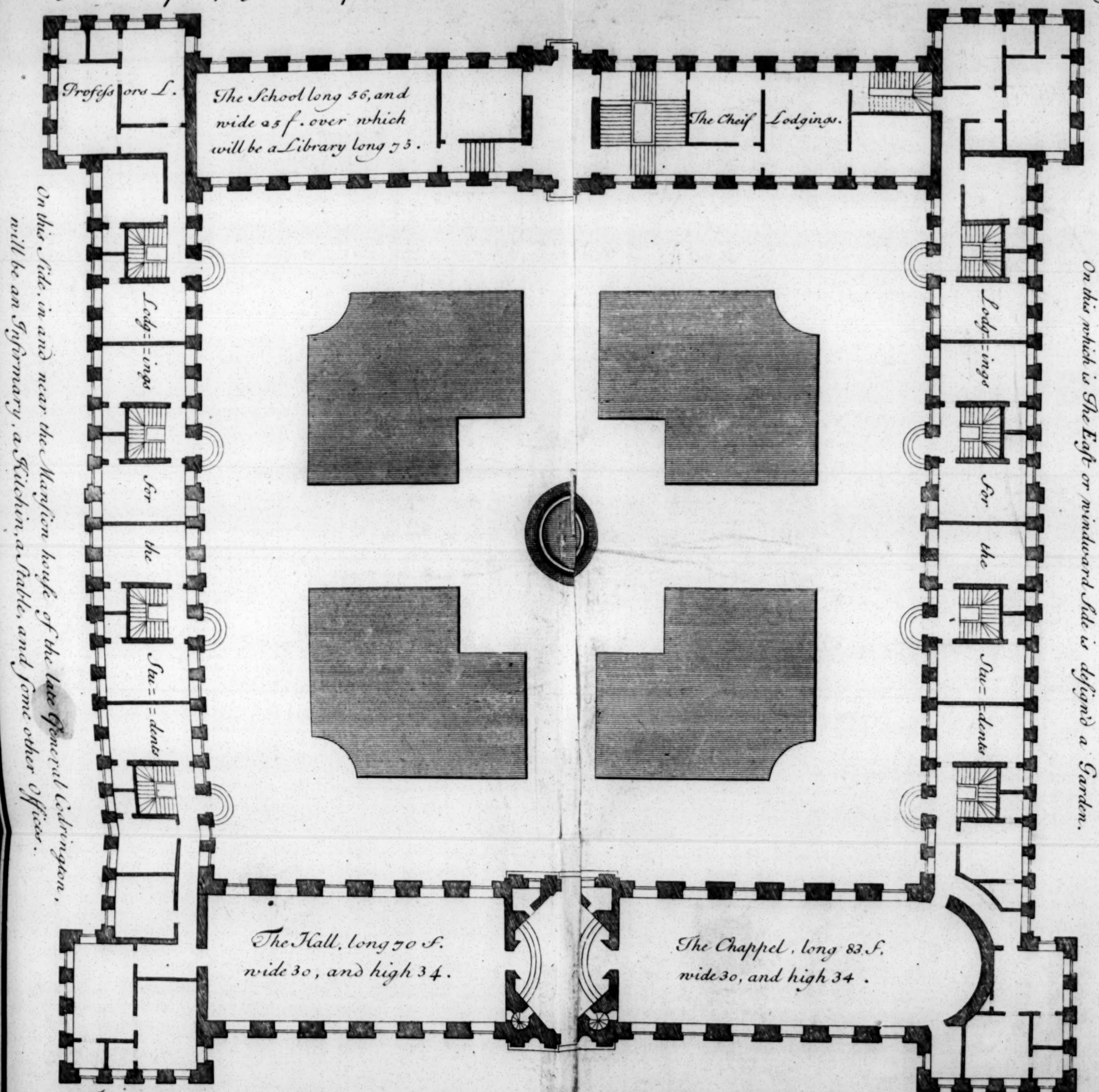
09 03

05 00

17 04

By

A Plan projected for Codrington Colledge in Barbados; Most humbly presented to the Illustrious Society for the Propagation of the Gospel in Foreign Parts. By their Obedient Servant C. Lilly.



On this side, in and near the Marston house of the late General Codrington, will be an Infirmary, a Kitchen, a Stable, and some other Offices.

On this which is the East or windward side is designed a Garden.

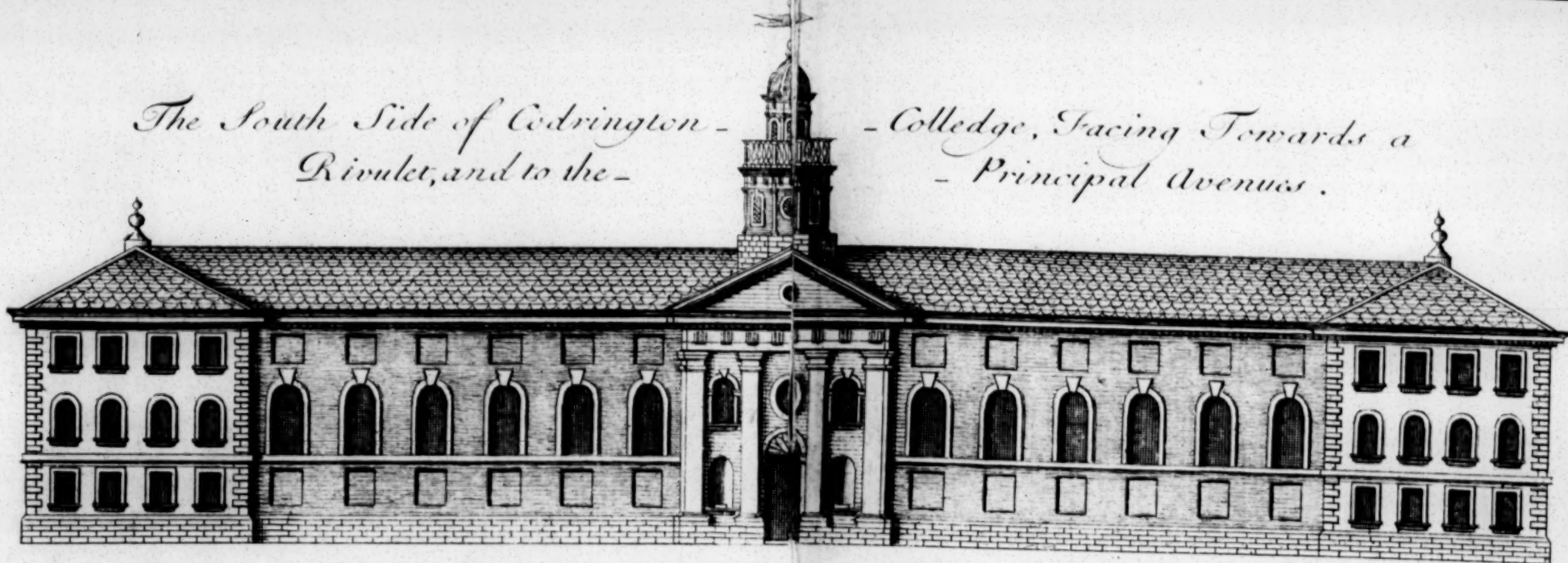
Note. The outward Circuit of The whole Building is Just 200 f. of which Each Front takes up 246, & each Flank 254. The Inward Quadrangle is 174 f. front, and 165 in Flank.

10 20 30 40 50 60 70 80 90 100 Feet.

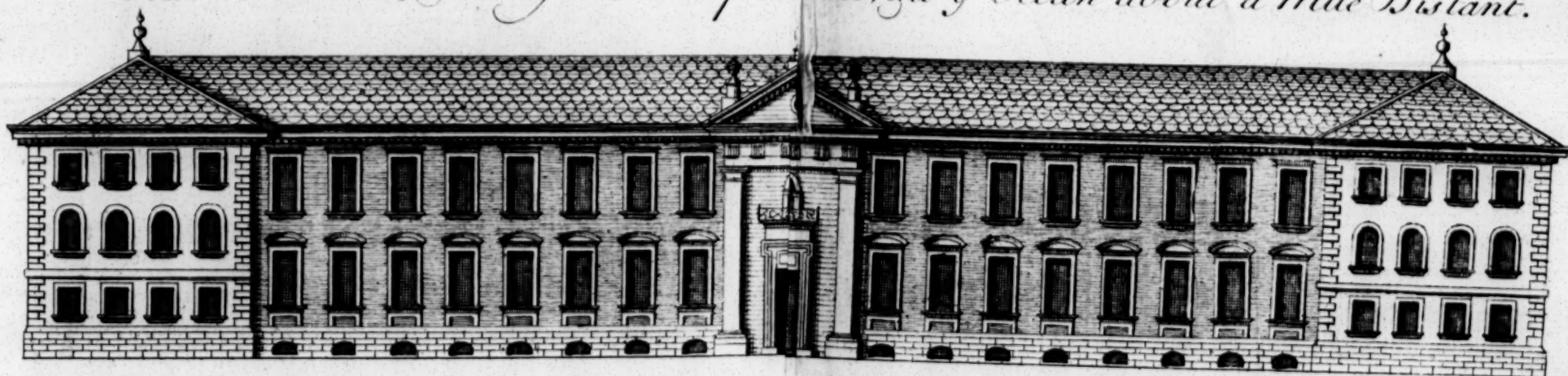
*The Orthography of Codrington Colledge in Barbados, humbly Dedicated to The Illustrious So-
ciety for the Propagation of The Gospel in Foreign Parts, By their Devoted Serrant C. Lilly*

*The South Side of Codrington -
Rivulet, and to the -*

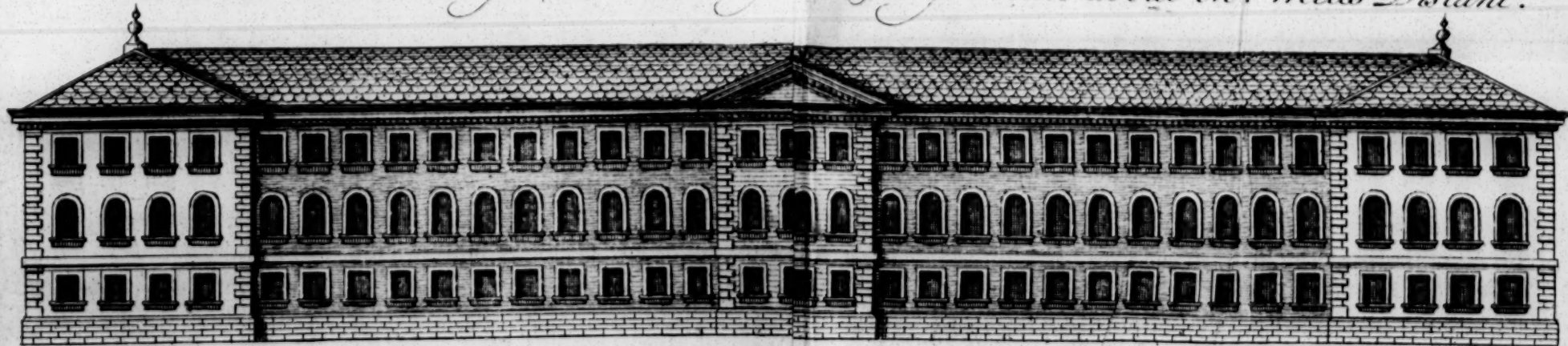
*- Colledge, Facing Towards a
- Principal Avenues.*



The North Side, Facing towards pastures; & to y^e Ocean about a Mile Distant.

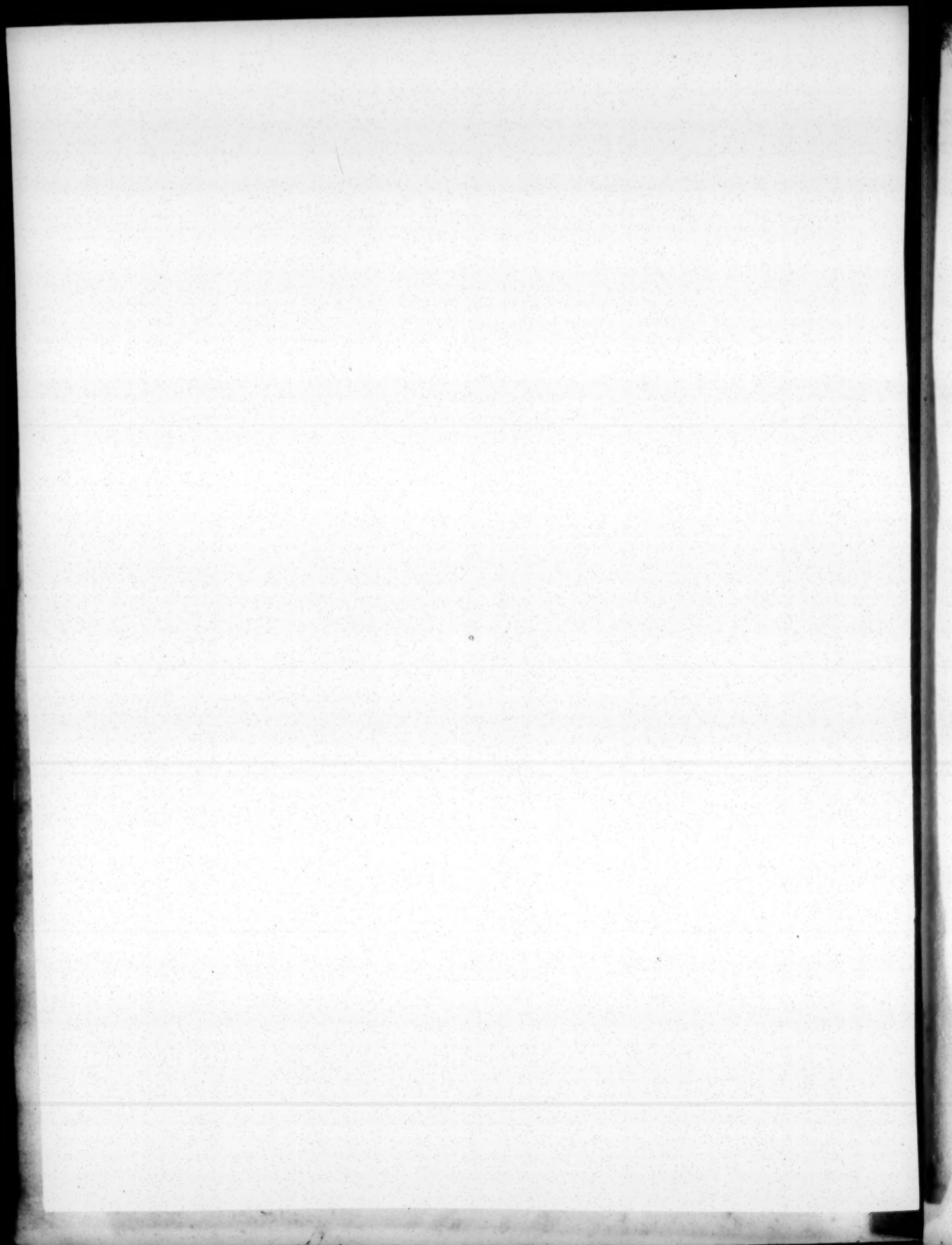


The East Side, Facing towards The Garden, & to y^e Ocean about two Miles Distant.



Note. The West Side, Facing towards y^e Buildings, is form'd exactly like the East Side





	<i>l.</i>	<i>s.</i>	<i>d.</i>
Received 220 Hogheads of Sugar (one Hundred of which was within the Compass of this Year) all which were sold by Mr. Rowland Tryon, the Society's Factor, the Neat Proceed whereof is——	3127	10	01
The Society have paid and expended, in recovering the said Estates, in purchasing of Goods for the Service thereof, in Officers Salaries, and other accidental Charges, to the End of this Year, the Sum of —————	1896	19	06½
Remaining in Cash in the Hands of the Treasurer to ballance the said Account —————	1230	10	06½

XIV. We conclude with the Report of our diligent and faithful Auditors, Mr. Tayleure and Mr. Edwards, who, after the examining our Accounts, and the several Receipts and Payments thereto relating, found that with the Balance of 1525 10 2¼ remaining on the last Audit, the Receipts amount to the Sum of 3848 11 1¼. and the Payments, to the Sum of 3052 5 10. and that there remained in Cash in the Hands of the Treasurer the 16th of January 1713. 796 5 3¼. viz.

Receipts.

By Money formerly laid out on Account of Barbadoes Estate, and since paid out of the said Estate ———	277	12	01
By Rent . —————	26	11	00
By Annual Subscriptions of their own Members, &c. —	713	09	03
By casual Benefactions —————	1253	05	00
	2270	17	04
			By

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —————	2270	17	04
By Moneys paid at the Entrance of new Members ———	37	12	06
By Interest —————	14	11	01
To which add the Ballance of the last Account, } Audited the 20th of <i>January</i> 1712. —————	1525	10	02½
Total ———	3848	11	01½

Disbursements.

By Payment of Yearly Salaries to Missionaries, Catechists, and Schoolmasters, Gratuities to Missionaries, the Purchase of <i>Burlington House</i> for the Residence of a Bishop, Moneys expended in Books, and other accidental Expences —————	3052	05	10
Ballance remaining in Cash the 16th of <i>January</i> 1713 ———	796	05	03½
	3848	11	01½

The said Auditors also laid before the Society an Estimate of the Society's present Yearly Income and Expence, *viz.*

Yearly Income.

By Yearly Rent of Lands purchased with Money given } for that Purpose —————	55	00	00
By Annual Subscriptions of their Members ———	734	02	00
	789	02	00

Yearly

Yearly Expences.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
To Yearly Salaries to Missionaries, Catechists, and Schoolmasters _____	1940	00	00
To Yearly Salaries to the Treasurer, Secretary, and Messenger _____	140	00	00
	2080	00	00
According to which Estimate, the Society's certain Yearly Charge exceeds their Yearly Income, by the Sum of _____	1290	18	00
Besides, a considerable Allowance is to be made for Books, Gratuities to Missionaries, &c. and other accidental Charges, which last Year amounted to _____	213	08	00

F I N I S.

SERMONS Preach'd before *The Society for the
Propagation of the Gospel in Foreign Parts*, and
Sold by *J. Downing* in *Bartholomew-Close*.

I. **A** Sermon Preach'd before the Society, on *Friday*
Feb. 20. 1701-2. at *St. Mary-le-Bow*, By *Richard Willis*, D. D. Dean of *Lincoln*.

III. A Sermon preach'd before the Society at *St. Mary le-Bow*, *Friday Feb. 18. 1703-4.* by the Right Reverend *Gilbert Lord Bishop of Sarum*.

V. A Sermon preach'd before the Society, *Friday*
Feb. 15. 1705-6. by the Right Reverend *John Lord Bishop of Chichester*.

VI. A Sermon preach'd before the Society, *Friday*
Feb. 21. 1706-7. By the Right Reverend *William Lord Bishop of St. Asaph*.

VII. A Sermon preach'd before the Society, *Friday*
Feb. 20. 1707-8. By *William Stanley*, D. D. Dean of *St. Asaph*.

VIII. A Sermon preach'd before the Society, *Friday*
Feb. 18. 1708-9. By *Sir William Daves*, Lord Bishop of *Chester*.

IX. A Sermon preach'd before the Society, *Friday*
Feb. 17. 1709-10. By the Right Reverend *Charles Lord Bishop of Norwich*.

X. A Sermon preach'd before the Society, *Friday*
Feb. 16. 1710-11. By the Right Reverend *William Lord Bishop of St. Asaph*.

XI. A Sermon preach'd before the Society, *Friday*
Feb. 17. 1711-12. By *White Kennet*, D. D. Dean of *Peterborough*.

XII. A Sermon preach'd before the Society, *Friday*
Feb. 20. 1712-13. By the Right Reverend *John Lord Bishop of Ely*.

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